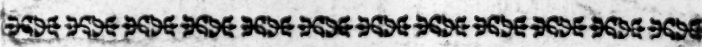




MR. ADAMS'S

Artillery-Election

SERMON.





THE Expediency and Utility of WAR, in the present
State of Things, considered :

A
DISCOURSE
Before, and at the Desire
OF THE
ANCIENT AND HONOURABLE
ARTILLERY-COMPANY,

AT
BOSTON, June 4. 1759;
Being the Anniversary of their Election of Officers;

AND,
In the Audience of
His Excellency the GOVERNOR,
HIS HONOUR THE
LIEUTENANT-GOVERNOR,
AND THE HONOURABLE
His Majesty's Council
Of the Province of the
MASSACHUSETTS-BAY.

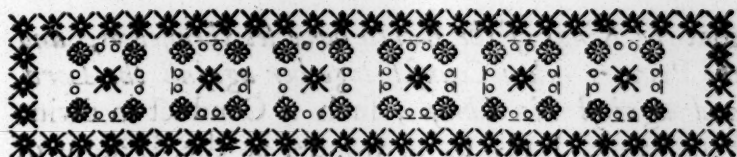
By AMOS ADAMS, A. M. *K*
Pastor of the First Church in Roxbury.

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M,DCC,LIX.

DISCOVER





MATT. X. 34.

*Think not that I am come to send Peace on Earth :
I came not to send Peace, but a Sword.*

JUDGING only by our natural partial Ideas of the divine Wisdom and Goodness, and from our inadequate Views of the Designs of Providence, we should be ready to conclude, that when the *Father of Mercies*, the *God of Peace*, sent his *only begotten Son* into the World, on a Message of Love to Mankind, one principal Design of his Mission had been, to compose the Nations, and establish Peace in this lower World ; that he had crushed all the Sons of Violence, and set up a Kingdom against which no Nation had dared to exalt itself ; that all his Disciples, by their Profession of Christianity, had been secured from the Wrath and Violence of a wicked and restless World ; that he had said to the World, “ Touch not mine Anointed, nor do my Prophets Harm ; ” that every Attempt to disturb their Tranquility, had been punished with immediate Vengeance, Fire from Heaven to devour them. And when, in Contradiction to all such Expectations, we find that the Church of *Christ* has, in every Age, shared in the Calamities common to Mankind : and more than this, when we find it has been the peculiar Object of the implacable Malice of the World ;
that

that the Kings of the Earth have set themselves, and the Princes taken Counsel together against the Lord, and against his Christ ; such a Conduct in divine Providence, leads us to wonder at the Designs of Providence, so contrary to what Reason seem'd to suggest : we are tempted to say, there is one Event to the Righteous and to the Wicked ; were there an infinitely wise and good Being, that presided over the Affairs of Mortals, surely we should not see real Christianity depressed, and Sin reign and triumph ; we should not find the Church of God a Field of Blood, under the long-expected Reign of the glorious Prince of Peace.

To teach us therefore, how apt we are to form wrong and inadequate Notions of the Methods of God's Government ; to give Relief to our Minds under those Discouragements, that the Events of Providence are apt to produce ; and that no one might mistake the Nature, the Design and Privileges of his Kingdom, our Saviour has plainly told us what we are to expect ; he has pointed out what is like to be the Condition of his People, and taught us not to wonder, when we see all these Things come to pass : *think not that I am come to send Peace on Earth ; I came not to send Peace, but a Sword.*

THIS Verse, to any one, who will consider the Tenor of our Saviour's Discourse, is sufficiently plain, and void of Difficulty ; and leads us, on this Occasion, to consider the following Things ; *viz.*

First, THE Christian Church, as sharing in the Calamities common to a degenerate World, particularly that of War.

Secondly,

Secondly, THE Agency of God, in the Wars and Miseries common to this State of the World.

Thirdly, THE Reasons of the divine Conduct in this Affair.

1st. WE are to consider the Christian-Church, as sharing in the Calamities common to a degenerate World, especially that of War.

GOD was pleased of old, for wise Purposes, to take a particular People, the Seed of *Abraham*, into a peculiar Covenant with Himself: He separated them from all the Nations of the Earth, He dealt with them as he did not with any other Nation, He gave them Laws different from all other Nations; and as it was necessary in that Age, before *Life and Immortality* were brought to Light by *Jesus Christ*, He invited them to the Worship and Obedience of the True God, by the certain Promise of temporal Rewards, and deter'd them from Idolatry and Disobedience, by the Threatnings of temporal Judgments. These Promises and Threatnings were a considerable Part of God's Covenant with that People: if they obey'd and serv'd him, they were sure of Prosperity; that God would draw a Line of Protection around them; that all their Enemies should flee before them:---But, if they forsook God, and went after the gods of the Nations, the Sword was threatened, to cut them off from under Heaven, *Isai. i. 19, 20. if ye be willing and obedient, ye shall eat the Good of the Land; but if ye refuse and rebel, ye shall be devoured of the Sword, for the Mouth of the Lord hath spoken it.* And according to the Tenor of this Covenant, God always dealt with that People; when they feared and obeyed Him, He subdued their Enemies

Enemies and gave them Peace and Rest; but when they forsook God, the Heathen had Dominion over them. To acquaint us how exactly God conformed his Dealings to their moral Conduct, and to this Covenant, so to teach us the Regard God has to Virtue, seems to be one principal Design of the large *History* we have of that People in the *Bible*.

SUCH Promises, and Threatnings, with a Conduct agreeable to them, were suitable and necessary for that People. This was perhaps the only Method in which they could be brought to Obedience; Their spiritual Capacities and Discoveries were but small, not sufficient to govern them, without the immediate, and sensible Effects of Virtue and Vice. This was a Government exactly agreeable to the Genius and Capacity of that People, and in this Way God's moral Dominion was long supported.

BUT even then the Promises belonged to them as a People, and not to Individuals, as such. Hence we find even in that Day, Examples of suffering Virtue, and triumphant Wickedness. The Prosperity of the Wicked, and Affliction of the Righteous, was a Subject that engaged the Attention, and exercised the Patience of good Men, in that Day. Among that People, the Apostle tells us of some eminent Saints, that *had Trial of cruel Mockings and Scourgings,---they were stoned, were sawn asunder, were tempted, were slain with the Sword, &c.*

THUS were the *Jews* taken into a peculiar Covenant with God, and as a People, were the Subjects of temporal Promises and Threatnings.

BUT upon God's sending his Son into the World, the State of Things was much changed. That particular Covenant with the *Jews*, to which these Promises

Promises belonged, was abolished, the *Jews* were no longer considered as God's peculiar People. The Promises and Threatnings that belonged to their political Being ceased ; nor was there any Nation appointed to succeed them. The *Blessing of Abraham*, the spiritual Promises descended, from that Time, equally on *Jews* and *Gentiles*. Our Lord appeared, to set up a Kingdom, that *is not of this World*, to reveal a *New, a better Covenant* ; which was *established upon better Promises* ; enforced not with temporary Sanctions, but with spiritual and eternal Motives ; *exceeding great and precious Promises*, by which we are made *Partakers of the divine Nature*. The Gospel is a Dispensation of superior Light ; in it Life and Immortality are set before us in the clearest Light ; its Promises are of a divine Nature, its Motives to Obedience are not temporal Peace, but spiritual Happiness ; Motives drawn from the World to come. The Obedience of the Gospel Covenant, is that of Faith ; it flows from an unshaken Faith in the Rewards and Punishments of another Life ; *We walk by Faith, and not by Sight*. Evangelic Religion, does not take its Rise from the Hope of Silver or Gold ; but from the Love of God, the Love of our Redeemer ; and a blessed Faith and Hope in the Promises of future Glory. Christians are not, under the Gospel, considered in a political View, as the Nation of the Jews was ; nor have we any Exemption from the Calamities that are common to Mankind : So far from this, that our blessed Lord has expressly taught us, to expect the peculiar Resentment of the World, to be subject to the Sword, and fiery Persecutions, till that happy Day come when *the Nations shall learn War no more. I came not to send Peace on Earth but a*

B Sword ;

Sword; hence he goes on to arm and fortify his Disciples, and shew them what a zealous Love to himself, will be necessary to support them, in their Obedience to him. *He that loveth Father or Mother more than me, is not worthy of me ; He that findeth his Life shall lose it ; and he that loseth his Life for my sake, shall find it.* Argeably he tells them, Matt. v. 11, 12. *blessed are ye when Men shall hate you, and persecute you and say all manner of Evil falsely against you for my sake ; Rejoice and be exceeding glad, for great is your Reward in Heaven. In the World ye shall have Tribulation.* So far is Christianity from securing temporal Prosperity to its Professors, that Sufferings are every where in the New-Testament supposed to be the peculiar Lot of Christians ; they are taught to expect them ; and one grand Design of the Gospel is, by its noble Promises, to support the Faith, encourage the Hope, and secure the Steadfastness of its Professors, under those shocking Trials they are taught to expect : And that this is not a State peculiar to the primitive Ages of Christianity, but is like to last many Ages, we learn from the Revelation of St. John, who tells us ; *and when they shall have finished their Testimony, the Beast that ascendeth out of the bottomless Pit, shall make War against them and kill them,--- and the Dragon was wroth with the Woman, and went to make War with the Remnant of her Seed, which kept the Commandments of God, and the Testimony of Jesus Christ.* In a Word, the Events of many Ages, serve to demonstrate that no such Promises of temporal Prosperity belong to the Church, as a political Body, as did once to the Nation of the Jews. A great Change was made in God's Dealings with his Church, when the Gospel Kingdom was set up, He now deals with

us in another Manner ; we are arrived to a more perfect Age, and put on Trial upon more refined Principles and Motives ; we have reason to expect, that Religion it self, will expose its Professors to the Malice of a wicked World : Hence the Church is said to *come out of great Tribulation and to wash their Robes, and make them white in the Blood of the Lamb.*

HENCE, it plainly follows that the earthly Promises and Threatnings, proposed to God's ancient People, are ill applied to Christians, considered in a political View under the Gospel. What Right have any to apply the Promises of worldly Felicity, made to a particular People, under a peculiar Covenant, long since confessedly abolished, to Christians, who are evidently under another Covenant, a more spiritual Dispensation ; who are considered in the Gospel, not as political Societies, who have this proposed as one essential Condition of their Salvation, that they *deny themselves*, and be ready to sacrifice all, even Life itself, in the Cause of Christianity.

I KNOW the great Apostle of the *Gentiles* tells us, that *Godliness is profitable unto all Things, having Promise of the Life that now is : ---* That our blessed Master promises to them, that *seek first the Kingdom of God*, that *all these Things shall be added unto them* ; He once said, *Blessed are the Meek, for they shall inherit the Earth* ;--“ not that they shall all ways have much of the Earth.”† But it is observable, that the Promises in the New-Testament, that look this Way, respect Christians not in a political Form, (for no such political Constitutions were then founded among them,) but as Individuals ; and 'tis necessary to understand them in a limited Sense, as intimating

† Vid. *Hen. in Loc.*

intimating to us the natural Connection of Holiness and Happiness, how much true Religion contributes to our comfortable Enjoyment of this World, and that Believers may safely trust in the Providence of their heavenly Father, *who sends his Rain upon the Just and upon the Unjust.* It is undeniably evident, that no such Promises are absolutely in Force ; for we find in Fact, they are not literally fulfil'd, either to particular Christians, or Societies of Christians. Experience convinces us, that many eminent Men are as remarkable for their Poverty, and Affliction, as for their Piety : that the most eminent Christians have died Martyrs to the Malice of the World, and the Faith of *Jesus Christ.*

It is readily granted that Sin and Misery, Virtue and Happiness are nearly connected ; that public Virtue is the natural Parent of public Happiness. The Gospel is excellently adapted to advance temporal Prosperity ;---Peace, Harmony and good Order, are naturally grafted on the Christian System. Nothing can more powerfully tend to advance human Happiness, even in this Life, than the refined Morality of the Gospel. But how often do we see the Order of things inverted, the Tendency of Virtue obstructed, in this World of moral Disorder ! Christians don't feel that Felicity, for which the christian Precepts are divinely adapted. Indeed God may interpose, and cause Religion to have its genuine Effects ;--I don't say, his Providence does not in this State sometimes give us a visible Token of his Approbation of Religion ; (tho' I make no doubt, this was oftner done in the first Ages of the World, than

in

in our Days†) but in what Cases, and in what Manner, he will do this, either on behalf of Individuals, or of Nations and Kingdoms professing Christianity, is absolutely in his own Breast : He has confin'd himself by no Promise : He is sovereign and arbitrary in all his Dispensations towards his Church : He sometimes suffers *the Rod of the Wicked to rest on the Lot of the Righteous* :---He does not always appear

† THERE were good Reasons why God should make more visible Distinctions between Good and Evil ; such Distinctions were, undoubtedly, more common among Individuals, and the Nations not in Covenant with God, in the early Ages of the World. The commonness and observableness of this Distinction, was what led the Friends of *Job* to speak so positively, of the Prosperity of the Godly, and Destruction of the Wicked ; and to censure *Job* as a secret Hypocrite, because the *Hand of God had touch'd him*, *Job* iv. 6. *is not this thy Fear, thy Confidence, thy Hope, and the Uprightness of thy Ways ?* Doubtless that interrogatory Assertion, was founded on common Observation of Facts, v. 7. *Remember, I pray thee, whoever perished being innocent, or where were the Righteous cut off ?*---But we find their Reasoning testified against, as built on a mistaken Principle, tho' full of useful Observations. *Job* xlii. 7. *And it was so, that after the Lord had spoken these Words unto Job, the Lord said unto Eliphaz the Temanite, my Wrath is kindled against Thee, and thy two Friends, for ye have not spoken of me the Thing that is right, as my Servant Job hath.* His Opinion of the Promiscuousness and Indifferency of God's Dispensations, was more just and honourable to Him, whose *Ways are past finding out*. In our Day, what Distinction, what Difference do we find between Good and Bad, both in Nations and Individuals, further than the natural Effects of Virtue and Vice ? Don't we see *all Things come alike to all* ; that there is *one Event to the Righteous and to the Wicked* ?---Are not the Declarations of present Good and Evil, in the sacred Writings, as the Attendants of Virtue and Vice, (when they are not spoken of particular Persons, or Nations) rather Declarations of the natural Effects of Causes, teaching God's general Regard to Goodness, than Promises of what will in Fact come to pass ?

appear to crown the best Cause with Prosperity.---Tho' Reason would seem to teach us, that God will ordinarily appear in the Cause of Virtue, yet Revelation shows us, we are not to expect it in many Instances ; though we are assured, Religion will be finally Victorious.

SOME may be ready to say, this is lessening the Motives to public Virtue :---If real Christianity will not secure to a People the divine Protection ; if this will not ensure to them Success against all their Enemies, what becomes of the Props and Supports of national Religion ? But, if it evidently appears, that no such Promises are to be found in the christian Constitution, why should we labour to enforce public Virtue by a Motive that God has not given ? He must think diminitively of the blessed Gospel, who does not see the noblest, the most suitable and sufficient Motives, to all Piety, Righteousness and Sobriety, even without such Promises of outward Prosperity, sufficient to raise true Believers to a Contempt of the World ; yea, to a glorious Contempt of Life itself :---And what is that Religion, which is meerly the Product of worldly Motives ? how far beneath the noble Religion of the Gospel ! †---

II. WE come to consider the Agency of God, in the Wars and Calamities among Mankind,---*I came---to send---a Sword.--*

WE

† I beg Leave humbly to ask, whether enforcing Repentance and Reformation, meerly, or chiefly by the Hope of worldly Prosperity, and particularly by the Hope of Success against our Enemies, be not acting beside the New-Testament Institutions, and an Endeavour to cultivate a mercenary Religion, founded on the Love of the World ; on worldly Principles, Motives and Views ?

WE find God often speaking of his Agency in the Wars and Destructions of Mankind. *Isai. xlv. 7. I form the Light, and create Darknefs, I make Peace and create Evil ; I, the Lord, do all these Things.-- Isai. liv. 16. I have created the Waster to destroy. We find him expressely calling for the Sword, Isai. xxv. 29.--for I will call for a Sword upon all the Inhabitants of the Earth, saith the Lord of Hosts. Amos ix. 4.--thence will I command the Sword, and it shall slay them.* So we find the Almighty calling and raising up Enemies to chastize Nations.

THESE strong Expressions of Scripture seem to intimate some powerful Influence of God, raising up, and spriting Men to be the Executioners of one another : But they must be taken in a limited Sense ; nor may we imagine God to have any other Agency in these Things, but what is perfectly consistent with the Goodness of his Nature. It would be a most dishonourable Thought of God, to imagine, that he excited the Lust and Ambition of Mankind ; that he made them cruel, or inspired them with that unnatural Desire to butcher, and devour one another : No ; these are Thoughts unworthy that Being, whose most endearing Character is *Love*.

IT must however be acknowledged, that God does in some Sense send the Sword, and suffer his own Church to feel the scorching Flames of War ; these Things are all under his Eye, subject to his Controul, and serve the Purposes of his Will ; and His Influence may extend thus far :

1st. HE may be said to send the Sword, as He affords that Strength and Power by which Wars are carried on : He gives to his Creatures that Wisdom, Power and Courage, by which they destroy one another : He affords that Affluence of Riches, that
Superiority

Superiority of Power, which are the Cause and Occasion of civil Contentions : But herein, He is no more the blameable Cause of that Destruction, which is made in the World, by the Abuse of that Strength and Power, than He is the Author of all the Sin which is committed in the World, because He has created and upholds all, and gives to every one those Abilities they have ; yea, He supports them in their Rebellions, by giving them *Food and Raiment ; sending his Rain upon the Just and upon the Unjust.* Even the Gospel, one of the richest of all Blessings, is the Occasion of Sin in this Life, and of an aggravated Damnation, to such as receive the *Grace of God in vain*, in the next. The Means, Occasions and Instruments of War, are the Effects of divine Bounty ; but in all these, God by no Means unsuitably influences his Creatures, nor is He the blameable Cause of Evil. That Power which God gives to Nations and Princes, by which they destroy one another, is but the accidental Cause of Evil, and might as well be employed to save and defend.

2^{dly}. GOD in Wisdom permits the Sword to devour. Altho' *Wars and Fightings* have their Original in the *Lusts of Men* ; yet God has a sovereign Power to restrain and subdue that Pride, that Malice and Ambition, which make such Destruction in the World. He can turn the Hearts of Kings, He can *send the Spoilers away spoiled ; He maketh Wars to cease to the Ends of the Earth, He breaketh the Bow, and cutteth the Spear in sunder, He burneth the Chariot in the Fire :* He has often manifested his irresistible controuling Power, on behalf of his suffering Creatures. But He is pleased to permit the Lusts of Men to have their natural Effects : He does not
lay

lay that Restraint on his Creatures, that he is able to do : He suffers the proud Oppressors of Mankind to make sad Destruction ; and sometimes to spread Desolation among his own People He ; beholds Nations and Empires rushing on certain Ruin. In this Sense God is often said to do, what he does not hinder, or permits to be done. Thus when he raises up the Scourges of Mankind, and suffers them to go on and prosper ; He is said to call and send them to execute his Judgments ;--- It is in this Sense He is said to harden Men's Hearts, and blind their Eyes ; thus He bid *Shimei* curse *David* ; though in all these Instances, He only permitted them to be done : the Purpose, Desire and Action was not of God. So God not only gives Permission to the Sword, but equally permits those numerous Rebellions, that are daily committed against Himself ; yea, *by one Man* he permitted *Sin* at first to *enter into the World*, from whence spring all the Evils of his Creatures, whether of a moral or penal Nature. This Permission of Sin and Disorder, is agreeable to the Oracles of Truth, but is one of the deep Mysteries of Heaven : *His Judgments are a great Deep.*

3^{dly}. God makes use of the Jars and Tumults among Nations, and the Destructions which He permits in the World, to bring to pass the wise Designs of his Providence ; All these Things are in the Hand of God : He over-rules them to the best Ends : He maketh the *Wrath of Man to praise Him*. Thus He raised up and permitted ; yea, in the Scripture Stile, He sent *Nebuchadnezzar*, to destroy Nations and Kingdoms not a few, and among the Rest his own People, that He might accomplish the Designs of his Government, which that cruel ambitious Prince never thought of. So while the

Enemies of the Church, and of Mankind, are enslaving and destroying them in subserviency to their boundless Ambition, they are all this Time serving the Ends of his Government, executing the good Purposes of God ;---Purposes laid in the eternal Counsels of the divine Mind---Ends, wise in themselves, holy, just and good. The bloody tragical Scenes acted on the Stage of this World, tho' dreadful in themselves, are finally over-ruled for good ; in the End they will appear Parts of that Government, in which divine Wisdom, Holiness and Goodness, will shine forevermore. *God is wonderful in Counsel, and excellent in Working ; He doth great Things and unsearchable, marvellous Things without Number.*

4^{thly}. GOD sometimes secretly influences and spirits his People to stand up in Defence of Liberty and Religion. So He gave Charge to the *Israelites* to be the Executioners of his Vengeance upon the *Canaanitish* Nations ; to make no Peace with them, 'til they were utterly destroyed from off the Earth ; and in a wonderful Manner assisted them to execute the awful Commission : a Judgment which those Nations deserved for their Idolatry. We likewise find military Skill and Power ascribed to God ; *He teaches*, says David, *my Hands to war, and my Fingers to fight* : This special Influence, this powerful Assistance, has been often experienced in a just Cause, in the Defence of his People, in executing the particular Commands of Heaven. He who has the Hearts of Kings in his Hand, often raises up Instruments to assert his Cause, to vindicate the Safety and Liberties of Mankind, when threatned by the unbridled Rage and Ambition of Princes.---Of old He raised up Deliverers for his People : He made them valiant and victorious.

BUT

BUT after all, Wars and Fightings come from the Lusts of Men : they have their Origin in that Lust of Riches and Dominion so common to a degenerate World. It is Ambition and Covetousness that have, thro' all Ages, depopulated Kingdoms, subverted Empires, and delug'd this World in Blood and Ruin. Wars are visible sad Instances, awakening dreadful Demonstrations, of the deep Corruption of human Nature ; such unnatural Events, as proclaim Mankind awfully deviated from the Rule and Order of their Being ; awfully lost to the noble Principles of Humanity ; filled with that malignant Hatred, that is not to be found in the brutal World. How many of the Wars and Persecutions that have distressed the World, have proceeded from that Malice there is in the Hearts of Men to *Jesus Christ*, and that best of Religions, He has taught and supported in the World !

BUT when you read and hear of the Calamities God has permitted upon the World by the Sword : when you think how many Thousands, I had almost said Millions, have been sacrific'd to the Pride of Princes ; how often the World has been drown'd in Blood, and wide Destruction spread among suffering Mortals ; you are ready to ask, “ What are the Reasons of God's Judgments ; what Ends, agreeable to the divine Wisdom, are answer'd ? can such Things consist with the divine Goodness ? are they not Evidences of God's want of Regard to His Creatures ?---Can you vindicate the Ways of Heaven, and ascribe Righteousness to our Maker ? ”

III. I ANSWER, as was propos'd in the last Place, the Ways of God are past finding out ; --'tis hard
for

for us to investigate the particular Reasons of many Parts of the divine Conduct :---But even in these dreadful Things, there are wise Designs of Providence pursu'd. Upon the most serious Consideration of Things, we shall see much of the wise and good Government of God ; that these are a necessary Discipline, a State of Things exactly adapted to the moral Temper and State of the World, and not without their salutary Effects in God's Creation.

As to the Church of Christ, the Sword may be sent to refine and purify it. This is a Discipline by which*God tries the Fidelity of Christians, brightens their Virtues, and prepares them for a Crown of Life : and if God is pleased to exercise his Children with severe Discipline ; if they *suffer with Christ* here, *and reign with Him* hereafter, who can say that God is unrighteous ; seeing this is but a Probation-Life, that perfect Rewards and Punishments are reserv'd for the next Life, when *every one shall receive according as his Works shall be ?*

MOREOVER, the Sword often serves to chastize the Church for their Apostacy. Christians often fall into great Apostacy and lose the Power, and in a Measure, the Form of Godliness ; they often need the Rod to scourge, awaken and reclaim them : this is frequently the Case, when Christians have enjoyed long Peace and Prosperity ; they need some severe Discipline to recover them.

In fine, God may send the Sword upon his People, to display his Power in the Preservation of his Church from all her Enemies. Not that this is a primary and immediate End, but a final Cause, an ultimate Design of that glorious Being who looks thro' all at one View. We have lately seen the Depression of the Protestant-Interest, the Occasion of
amazing

amazing Displays of divine Love and Power in the Deliverance of His Cause. The Preservation and Government of the Church, not suffering *the Gates of Earth and Hell* to prevail against her ; giving a final Triumph, will redound to the Glory of God and the Redeemer. As the Promise is now the grand Support of our Faith, so the compleat accomplishment of it will wonderfully display the Wisdom, Power and Providence of God, and give Occasion for that Song of the Blessed ; *Amen, Blessing, and Glory, and Wisdom, and Thanksgiving, and Honour, and Power, and Might, be unto our God for ever and ever.*

AND then as to the World in general : Wars and Desolations are suffered, to curb the Lusts and punish the Wickedness of Mankind. That Mankind have revolted from God, and are liable to his just Vengeance, is too manifest to be deny'd. Mankind have more or less, in every Age, disowned the divine Authority, and been sunk in Atheism, Sensuality and Prophaness ; hating God, and *runing upon his Neck, even upon the thick Bosses of his Buckler* : 'Tis therefore necessary that God use a severe Discipline.---Indeed I dare not say that Misery, or natural Evil, is essential to a State of Trial and Improvement. Where reasonable Creatures are innocent and uncorrupt, milder Means are sufficient ; but where Children are obstinate, God, as the tender Father of his Creatures, must take the Rod in Hand : ---From this Necessity He destroy'd a World of Ungodly by a Flood ; he sends Plagues, Famines and the Sword, to correct the exorbitant Growth of Wickedness, to lessen the Number of Sinners, to lay Restraints upon Survivors. As Sin and Misery are closely connected, in the Nature of Things,
what

what Wisdom is it in God to suffer Men to feel the Folly of their own Ways, in the Vengeance they execute upon one another : thus Sin is its own Punishment : The alwise RULER teaches the Evil of Sin, sets Bounds to human Wickedness, prevents the dreadful Effects of Prosperity, and keeps the World in Awe : for, O ! Lord, *when thy Judgments are in the Earth, the Inhabitants of the World will learn Righteousness.* Examples of divine Resentment are needful : So God drowned the Old-World ; He rained Fire and Brimstone upon *Sodom*, to make Examples of Judgment for all succeeding Generations. These Severities in Government are not to be look'd upon as the Effects of Passion, or arbitrary Will, or a needless Rigour ; but as righteous Dispensations ;--'tis in Mercy to Mankind that He inflicts them : He suffers no more Examples of Vengeance in the World, than are necessary to the good Government of it :---In the End, all these bitter Things will be found to be the most proper Discipline for this degenerate Race : the Ends of Government will be wisely answered ; we shall be able in the Review of all, to say, *great and marvelous are thy Works, Lord God Almighty, just and true are thy Ways, thou King of Saints.*---We shall see Order, Harmony and the best Good of the Creation, resulting from this Confusion.

THUS necessary, thus profitable is the Sword in the present State of Things. But should any go farther, and ask, " Wherefore has the supreme " RULER form'd such a Plan of Government, and " permitted such a lapsed State of Being as to make " these Confusions necessary ? "---Let such know, that they *do not enquire wisely of this Matter. Who can by searching find out God ? who can find out the Almighty*

Almighty unto Perfection ? His Ways are above our Ways.---Shall the Thing formed say to him that formed it, why hast thou made me thus ?---'Tis not for us, short-sighted Mortals, to pry into the secret Reasons of the divine Conduct, nor to say whether this was the only possible Plan of divine Government : The indisputable Marks of Wisdom and Love, which we see in all his Works, lead us to believe, that his Way is perfect ; that he is a God of Judgment, without Iniquity, Just and Right is He.

From what has been offered :--

Ist. LET us learn to think well of God, and his Dispensations. When we think on the Miseries, the Nations have in all Ages suffered by the Sword : when we reflect on the Pride of Monarchs, and the Horrors of War ; and consider that these are permitted by God, in the Wisdom of his Administration, we are ready to think hard of Heaven, and foolishly charge God with a want of Regard to our Happiness : “ Are these the Dispensations of that “ Being, whose Nature is Love ? is this the Language of paternal Goodness ?”--But we ought to remember that Sin, which by one Man entered into the World, has reigned triumphant in all Periods of Time, notwithstanding the more gentle Methods of Grace to reform it ; so that it was necessary to uphold God’s moral Dominion, that Men should feel some of the natural penal Effects of Vice. The natural State of the World has never been worse ; the *Father of Mercies* has never been more severe, than was necessary to the Purposes of his moral Government. Wars, tho’ the greatest of natural Evils, have been salutary in their moral Effects ; hereby the Lusts of Men are restrained, the Number of obstinate

stinate Sinners is diminished. *God is known by the Judgments which he executes.* God has been, as Holy and Just, so Wise and Good, in all. Tho' we are not able to assign the particular Reasons of the divine Conduct in particular Cases, nor the eternal Reasons of such a Plan of Government ; yet we have Reason to believe, we shall know hereafter.-- The full Display of the Beauty and marvellous Wisdom of God's Government, in the wonderful Contrivance and Execution of it from the Beginning to its final Accomplishment, must be reserved for a Fund of everlasting Entertainment, in the Regions of perfect Knowledge :---O ! what a noble Satisfaction will it give us, to behold these mysterious Dispensations unfold ! to see infinite Order and Harmony, Justice and Mercy running thro' all ! how astonishing to see the best Good, rising from the greatest Evil ! to see God, in all, invariably pursuing the universal Good of his vast Creation !--Here we see thro' a Glass darkly ; we see but Part of the extensive Plan ; we know not the eternal Connections in the divine Mind : But hereafter, all his Works will appear to have been of a Piece ; exact Order and Propriety will shine in all : God himself will shine thro' all, immensely Great, divinely Good.-- O what a happy Review will this be ! O happy Employment of the reasonable and pious Mind ! O noble Happiness ! to rest in God ; to be swallowed up in Him ; to gaze forever on that glorious Sun, and feel itself divinely, inexpressibly Happy in the Friendship of that Being, who is incomprehensibly wise, and supremely good !

2^{dly}. FROM a serious Consideration of the present State of the World, we learn that a *military* is a necessary and respectable Character. God, from Motives

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tives of superior Wisdom, and extensive Benevolence; has been pleased to make this World hitherto a State of Goodness, tempered with a needful Severity : The Sword is his Rod to chastize Nations, from which not his own Church is exempt.---This State of Things makes Self-Defence a necessary Duty, and reconciles a military to a christian Character.-- It is true, the Use of carnal Weapons is no Part of our christian Constitution. The Founder of our holy Religion once said, " my Kingdom is not of this World, if my Kingdom were of this World, " then would my Servants fight." Christianity is not to be propagated by Fire and Sword ; it gives no Claim to the Rights and Possessions of others. But our Christian Profession by no means dismembers us from civil Society, nor deprives us of the Privilege of Self-Defence and Self-Preservation ; a Principle so natural and powerful, in all Ranks of Beings : it does not strip us of our Rights as Men, nor destroy in our Breasts ; but rather improves, upon the best Principles, an ardent Love of Mankind, the Love of our Country, and a noble public Spirit : It forms the Valour of *Alexander* and *Cæsar*, stript of that brutal Rage and destructive Ambition, which sully the Characters of those cruel Tyrants over Mankind. † A noble Zeal in the Defence of Religion, an ardent Love of our Country, a calm, and dispassionate Valour in the Protection of Mankind from Violence are Virtues, if not immediately

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† ----- ALREADY *Cæsar*

Has ravaged more than half the Globe, and sees
Mankind grown thin by his destructive Sword :
Should he go further, Numbers would be wanting
To form new Battles, and support his Crimes.---
Ye gods, what Havock does Ambition make
Among your Works !

See *Addison's* CATO.

inculcated in the New-Testament, yet naturally growing upon christian Principles. Tho' we meet with Precepts of this Tenor in the Gospel,--" resist " not Evil, be not overcome of Evil, but overcome " Evil with Good," they must be received in a qualified Sense, and rather respect private Injury than public Violence. Altho' Christianity is an Enemy to those savage Passions, which prompt Men to destroy, yet it cultivates that Love of public Good, and lays the Foundation of that unshaken Fortitude, that arms with resistless Energy, in Defence of the Rights of Mankind.---What remains then but that we look with Respect upon the military Order ; that every lawful Attempt to revive, improve, and propagate military Skill and Discipline, be regarded as a public Good ; that Men of this Character be respected as, under God, the Guardians of our Lives, Liberties, Property and Religion ?--

† His Excellency the Governor, ‡ Captain-General of this Province, and the Source of military Power, under God and the King, needs not what has been said to acquaint Him with the Origin, Reasons, Necessity, and Utility of War in the present State of the World. He is well acquainted with the present

† It was judged most agreeable to the Rules of Decency, and the Custom of the Nation, to offer what was designed for particular Addresses, in the Form in which it now appears.---

‡ His Excellency THOMAS POWNALL, Esq;

present Situation of our military Affairs. It is with Pleasure and Gratitude we see Him, concerned for the public Good, compassing Sea and Land, to put us in a proper State of Defence ; to give full Security to our most distant Frontiers.---His Excellency easily distinguishes the Merit and Capacities of Men ; He knows every good Man has not a military Genius : He will therefore, in all his Appointments to command, select Men of Genius and Merit, without which all Attempts to revive military Skill will prove ineffectual.---He will go on to encourage military Skill, and spare no Pains to render our *Militia*, (our Defence under God) respectable.--He knows, that in nothing can he more effectually serve this Country, than in His encouraging martial Discipline ; in rendering us formidable to an invading Enemy ; in making a thoro' Reformation in military Affairs. Should God ever permit the Necessity, we are persuaded he will put his Person at the Head of His Troops, and teach them Bravery by his own Example : He will venture his Life in the Defence of the Country that looks to Him, as its principal Guardian and Protector.--

His Majesty has put the Reins into his Hands at a Time when the Cares and Fatigues of Government are doubled upon Him ; but He needs no Motives to support him under the Weight of the Administration, but the Pleasure of doing Good, the Happiness of being extensively useful, the Approbation of his own Conscience, and of our FINAL JUDGE ; by a Conduct uniformly conformed to such noble Principles, He is sure to endear himself to every true Lover of his Country, and to secure the Approbation of HIM who searches the Heart :--We wish

with Him the divine Assistance in all his Administrations, the Love and Honour of a grateful Country, the Favour of our gracious Sovereign, and above all that Approbation of the KING OF KINGS, in that Day when we must all stand before the Judgment-Seat of Jesus Christ ; “ Well done, thou good and faithful Servant ; thou hast been faithful over a few Things, I will make thee Ruler over many Things, enter thou into the Joy of thy Lord.”

WE behold, with universal Satisfaction, His Honour the Lieutenant-Governor, ‡ great among his People, advanced to the Second Seat of Government, accepted of the Multitude of his Brethren, affectionately seeking the Wealth of his People, the Welfare of Church and State, and speaking Peace to all his Seed.

† OUR Lot is cast in difficult and perilous Times; while we are deeply interested in the Events of War, it becomes Gentlemen of the military Order to improve in every Art of Self-Defence. Could I, by a most importunate Address, be instrumental of a general Improvement in the Art of War, though I might act beside my sacred Character ; yet I could excuse my self, with the Thought of having done
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‡ THE Honourable THOMAS HUTCHINSON, Esq;

† THE Antient and Honourable Artillery Company, cannot possibly impute it to want of Respect to them (but rather the contrary) that, in Conformity to the Method I have pursued in the preceding Paragraphs, I say before them what might have been particularly addressed to them, although I, in so doing, have varied from a Custom, on such public Occasions, perhaps peculiar to Us.-----

Good to my Country. We are indeed to look on this Necessity as the Judgment of God. We are to cultivate the Arts of War, as beside the genuine Tendency of our holy Religion; nevertheless necessary in this State of Disorder. The skilful Defenders of our Lives and Liberties are great Blessings to Mankind. Does it not create Anxiety in every considerate Mind, to find, that after so many Years Exercise in War, military Skill and Discipline have received no greater Improvements? Every one knows the Posture of our military Affairs is greatly changed since the Beginning of the War; that the Discipline which was before, is now by no Means suitable and adequate to the present State of *America*. Should God suffer us to be invaded, we should not have to deal only with raw undisciplined *Savages*, but with regular Battalions, expert in all the Arts of War, provided with a numerous Train of Artillery, no Way to be broken but by Troops equally provided, of equal Skill and Fortitude. What an unequal Match are twice their Number of half-armed, undisciplined *Militia*, suddenly assembled; the greater Part of whom never faced an Enemy, or were marshaled in regimental Order? What Impression could they make upon the firm Battalions of veteran Troops? What Perplexity, what Amazement, what Confusion would a powerful Invasion throw us into? How highly necessary is it that our Troops know how to approach, and retreat from an Enemy in unbroken Order, and to withstand the furious Shock of a regular Army? Providence therefore calls us to make great Improvements in this necessary Science. This good Land, which God gave to our Fathers, with the noble Privileges transmitted to
us,

us, is worth defending. Our pleasant Seats, our Wives and Children, our Liberties ; these sacred Temples, our holy Religion call for Improvement in the Art of defending them. We become more and more the Object of public Attention. We may expect this *New World* will henceforth be the Seat of War ; we may expect in our Turn to be invaded : Some of us may yet see our Plains flow with human Blood. This Matter therefore deserves a serious Attention, especially by those of the military Order, particularly by the *Gentlemen* of that *antient* and *honourable Constitution*, originally designed for, and who profess to be the *School of true Discipline*.

A LOVE to my dear native Country leads me, my patient Hearers, to congratulate you, on the Smiles of Heaven upon the *Protestant* Arms, the signal Successes, the repeated Conquests of the last Year have given a favourable Turn to the War in *America*, and now enable us to meditate a final Blow, as the last Means of Peace : May Heaven crown that Enterprize, so hopefully begun, with desired Success !--- We still enjoy the precious Life of our *Royal Sovereign* to give Life to our Hopes : the *British* Arms, under a wise Administration, are grown respectable : our Navy is become the Envy and Terror of the World. Add to this, the noble Stand our *German Ally* has made against the united Powers of *France*, the *Emperor* and several powerful *States* of *Germany* ; the *Swedes* and *Russians*, all unitedly bent upon his Ruin ; and that Train of Victories, which has surprized the whole World. These Events give us Hopes of Peace highly advantageous to the *Protestant* Nations. But let us
rejoice

rejoice with Fear ; the Events of War are most precarious and surprizing. He, who guides the circling Worlds, can dash our Hopes with a Word. There wants but his Permission, and raging Pestilence shall cut off our Armies ; Storms shall scatter our Ships of War ; He can insensibly blind the ablest Generals, dart Life into our despised Foes ; or by a secret Influence intimidate Legions in a Day of Battle ; He can soon make the Prospect dark, as it is now bright and clear. He wants neither Means nor Skill to humble our Pride, and baffle our sanguine Expectations. O ! let us suitably acknowledge his Agency ; let us hope in the *God of Armies : Thine O Lord is the Greatness, and the Power, and the Glory, and the Victory, and the Majesty --- now therefore, our God, we thank Thee, and praise thy glorious Name.*

3^{dly}. LET us be deeply affected with the depraved, deplorable State of Mankind. We do not live in a Garden of Pleasure, but in a World of Woe. 'Tis affecting to think of the Havock and Desolation sinful Mortals have suffered in all Ages. We, that only hear the Sound of War, know but little of its Horrors. What affecting Scenes are these ! Countries depopulated, the Glory of Kingdoms slain in a Day. To walk the Fields of Battle ; to feel our Hearts pierced with the Groans of expiring Men ; to see *Garments rolled in Blood* ; to trample on broken Limbs, and mangled Bodies, gnawing their Tongues, biting the Ground for Anquish ; the dying mingled with the dead, Fields streaming with crimson Gore ; O Spectacle of Horror !----But to bring these Things home : to see our Wives and Daughters ravished, our young Men slain in Battle,
our

our Infant-Offspring dashed in Pieces, our Houses laid in Ashes ; this would give us the most feeling Sense of human Misery : nor let any say, this is but an imaginary Vision, this, hard as it is, has been the Lot of Thousands, perhaps Millions of our own Race. Shall we not feel for others ; shall not the Love of Mankind teach us Compassion to our very Enemies. Let us mourn the Unhappiness of Mankind : Let us cry to the Father of Ages to pity his degenerate Offspring, and hasten that glorious Day, when *the Nations shall learn War no more.*

4th. LET us be thankful for the Hopes we entertain of Deliverance from this State of Woe. Tho' the World has hitherto been a Field of Blood, we hope for better Days. It is hardly possible to believe, that the noble Prophecies of the Peace and Glory of the Church, have ever yet had their most illustrious Accomplishment. No past State of the Church seems to have answered to the lofty Metaphors, of the Old-Testament Prophets, and more elevated Descriptions of the New-Testament Revelation. The whole Tenor of prophetic Revelation evidently points us forward to a more glorious Day upon Earth : when JESUS CHRIST the *Prince of Peace, shall be King over all the Earth ; in that Day shall there be one Lord and his Name one---when He shall judge among the Nations and they shall beat their Swords into Plow-Shares, and their Spears into Pruning-Hooks, Nation shall not lift up Sword against Nation, and they shall learn War no more.* Such a happy Period of the World seems to be pointed forth by the Prophet *Hosea* when he speaks of the Recovery of the *Jews in the latter Days,* (Ch. iii. 4, 5.) and by the Apostle of the *Gentiles* (Rom.

(Rom. xi. 26.) likewise by the Prophet *Daniel*, (ch. vii. 27.) *The Kingdom and Dominion, and the Greatness of the Kingdom under the Whole Heaven, shall be given to the -- Saints of the MOST HIGH; whose Kingdom is an everlasting Kingdom, and all Dominions shall serve and obey Him; when, as the Apostle John expresses it, The Kingdoms of this World shall become the Kingdoms of our Lord, and of his Christ, and He shall reign for ever and ever.* As all the great Lines of Providence, through the Course of preceeding Ages, were directed to, and brought about, that great Accomplishment of the eternal Counsels of God, in the coming of the *Messiah*; so we have little Reason to doubt, the Scheme of Providence is carrying on in a continual Progress, though we are unable to trace its Steps, to bring on that most perfect State of the World, in which the noblest Designs of God's Love in this World will be fully accomplished. All Things have been, in all Ages conducted for the final Advancement, of Purity, Perfection, and Happiness through Jesus Christ. As the preceeding Dispensations prepared the World for the Gospel-Kingdom, that grand Dispensation of Grace; so it is highly probable, that the Dispensations of Heaven since, are all preparatory to, and introductive of, that *Golden Age*, that most perfect and glorious State, that is not yet for Ages to commence. As all the Ages before the Manifestation of God in *Flesh*, were but a preparatory Scene to that, which is the perfect State of the World; so perhaps all the Ages that are pass'd and to come before that Day, are but the rising Light, the Dawn of Day, to that long meridian Day; that compleatest

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Dispensation of God's Love to the World ; a glorious Emblem of the uninterrupted Felicity of Heaven. Now when we consider the more rigorous Dealings of Providence, as the necessary Steps to prepare the ascending World for its meridian and lasting Glory, what an enlarged View does it give us of the benevolent Designs of the *Father of Mercies* ! Further, as that future Day seems to be spoken of by the Prophets, as the most excellent State of the World, the Perfection of the Gospel-Administration, may we not conjecture, that (analogous to the known Order of divine Operations) all preceeding Ages will bear no more Proportion to that Day, than the Dawn of Light to the long Summer's-Day ; or than one or two Days to a Thousand Years. Well may such Prospects alleviate our Minds under the Pressure of human Woe.---With what chearful Hope should we extend our Views to that long Age of Peace, when all these Things shall be forgotten ! And tho' we, long e'er that Day, shall sleep in our Graves, † yet when we see the Good of God's *chosen*, we should *rejoice with the Gladness of his Nation, and glory with his Inheritance*. Blessed be God for the rising Light of Prophecy,---for that Light and Happiness, to which this unhappy World will in distant Ages rise, thro' JESUS CHRIST ; *of the Increase of whose Government and Peace there will be no End.*

LASTLY,

† I HERE say nothing new or particular of the future State of the Church ; only a general Thought, that will occur to every one who reads his Bible with Attention : nor have I ventured to conjecture what may be the Import of the first Resurrection.----

LASTLY, let us all prepare and long for an eternal World of Peace. Here our Hopes and Fears take their Turns : our Hearts ach for a miserable World. Justly may we adopt the Complaint of the Psalmist ; *Wo is me that I sojourn in Mefech---I am for Peace ; but, when I speak, they are for War.*

BUT, blessed be God, our Faith leads us to consider these Things, not as the final State of human Nature, but only as the Means of a glorious Hereafter. These Troubles are in the Hand of the *Mediator*, thro' whom they serve to prepare a chosen Race for a State of refined Happiness. We are *Strangers and Pilgrims here*, but *we look for a City which hath Foundations, whose Builder and Maker is God.* There we shall find no contending Nations ; Pride and Envy are never felt : there are no aspiring Princes, no grasping Monarchs, to disturb the heavenly Society. O ! let us be quickened by the uncertain State of human Affairs, to lay up our Treasure there. Let us *fight the good Fight of Faith*, under JESUS CHRIST the Captain of our Salvation, that we may *lay hold on eternal Life.* Consider, my Hearers, the Dignity, the noble Powers, the Immortality and substantial Felicity of your intellectual Spirits, and labour to rise up in spiritual Perfection. O ! let us all secure a Union and Conformity to the Father of Spirits ; *the Peace of God, that passeth all Understanding*, and a glorious Inheritance in the Regions of Light and Love : let us see to it that we *dwell in God, and He in us* ; then may we, in all the future Convulsions of Nature, look down with Serenity on tempestuous Worlds ;--behold the *Elements melt with fervent Heat, the Earth and the Works*